

a state of grace. The ritual of uncleanness was ascetic and it enforced ascetic views of sex and marriage.¹

683. Nazarites, Rechabites, Essenes, The Nazarites were Hebrew ascetics by temporary vow (Num. vi.). They did not cut their hair or drink wine, and never touched a corpse.² The Rechabites were a Jewish ascetic association of the ninth century B.C. They renounced the civilized life of the nation at that time and reverted to the pre-Canaanite life. They adopted wild dress and coarse food, and renounced wine. They lived in tents and cultivated Bedouin mores. The Essenes of the last century before Christ were an ascetic community with puritan and rigoristic tenets and practices. The laws of Antiochus Epiphanes that unclean animals might be brought to Jerusalem opened a chance that faithful Jews might eat of such. The attempt to guard one's self was made easier if a number had meals in common. This may be the origin of the custom of the Essenes to have common meals.³ The company cultivated holiness by set rules of life, ritual, washings, etc. Their philosophy was that fate controls all which affects man.⁴ They performed no sacrifices in the temple, but had rites of their own which seemed to connect them with the Pythagoreans. They were "the best of men/" and "employed themselves in agriculture." They thought evil of all women, and educated children whom they adopted. All who joined the society gave their property to it and all property was held in common.⁵ They used rites of worship to the sun. Their asceticism was derived from their doctrine of the soul's preexistence and its warfare with the body.⁶ They were stricter than the Pharisees. They rejected wealth, oaths, sensual

enjoyment, and slavery.⁷ They renounced all occupations which excite greed and injustice, such as inn keeping, commerce, weapon making.⁸ Sex intercourse was so restricted that they could not fulfill the primary duties which the law laid on every

¹ Levit. xv. 16, 18, Deut. xxiii. n ;
Jesus, II, 30, 38.

⁵ Cook, *Fathers of*

Josephus, *Cont. Ap.*, II, 24.
of Doct,

⁶ Hastings, *Diet. Bib.*, *DeveL*

² Judges xiii. 4-14 ; Amos ii. II.
 Vol. 292, a.

in Apoc. Period; Supp.

³ Lucius, *Essenismus*, 102.
 68.

⁷ Lucius, *Essenismus*^ 54, 59,

⁴ Josephus, *Antiq.*, XIII, 5, 9.

⁸ *Ibid.*, 52.